



## THE EFFECT OF IDEOLOGY ON TRANSLATION: ENGLISH TRANSLATION INTO PERSIAN IN *DEATH OF A SALESMAN* PLAY BY ARTHUR MILLER

İdeolojinin Çeviriye Etkisi: Arthur Miller'in *Death of a Salesman* Oyununun İngilizceden Farsçaya Çevirisi

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### ABSTRACT

The main aims of the study are to work out the framework of consciousness and unconsciousness aspects of ideology and their effects on translation. For applying the aforementioned items, the researchers put *Death of a Salesman* (1949) play by Arthur Miller and its translation by Ali Asghar Bahram Beigi (1984) under scrutiny. Furthermore, the present paper makes an effort to analyze sensory experience, practical, reflective and reflexive aspects at the consciousness level of ideology. This study is a corpus-based, comparative, descriptive and non-judgmental analysis of the English-Persian parallel corpus. The obtained result proved the fact that awareness rising in these two major aspects of ideology for the analysis of the source text (ST) and the target text (TT) help translators to choose the closest equivalence in the social and situational context of the ST and the TT. Moreover, statistical results indicate that the most frequent aspect of ideology is at the consciousness level with 81%.

**Keywords:** ideology, text, translators, Arthur Miller, *Death of a Salesman*.

### ÖZ

Çalışmanın temel amacı, ideolojinin bilinç ve bilinçsizlik yönleri ile bunların çeviri üzerindeki etkilerini ortaya çıkarmaktır. Araştırmacılar, yukarıda belirtilen öğeleri uygulamak için Arthur Miller'in *Death of a Salesman* (1949) oyununu ve Ali Asghar Bahram Beigi'nin (1984) çevirisini mercek altına almışlardır. Ayrıca bu makale, ideolojinin bilinç düzeyinde duysal deneyimi, pratik, yansıtıcı ve dönüşlü yönlerini analiz etmek için bir çaba sarf etmektedir. Bu çalışma, İngilizce-Farsça paralel külliyyatın derlem tabanlı, karşılaştırmalı, tanımlayıcı ve yargılayıcı olmayan bir analizidir. Elde

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edilen sonuç, kaynak metnin (ST) ve hedef metnin (TT) analizi için ideolojinin bu iki ana yönündeki farkındalığın, çevirmenlerin kaynak metin ile hedef metnin sosyal ve durumsal bağlamında en yakın denklığı seçmelerine yardımcı olduğunu kanıtlamıştır. Ayrıca istatistiksel sonuçlar, ideolojinin en sık görülen yönünün %81 ile bilinç düzeyinde olduğunu göstermektedir.

**Anahtar Kelimeler:** ideoloji, metin, çevirmenler, Arthur Miller, Death of a Salesman.

## **Introduction**

Considering the fact that translation is a bridge among different languages as well as different cultures, one of the main translators' objectives is to convey the same message as it was mentioned originally. "Translation can be defined as the result of a linguistic-textual operation in which a text in one language is re-contextualized in another language." (House, 2015: 2). In other words, translation is a rewriting of an original text. Hence, the crucial step to a good translation is to find out the exact author's intention in the ST. Furthermore, that is not an easy task at all, because due to the cultural differences any of them was made by some values which directly or indirectly points to a certain thought or ideology. In addition, some translations deal with several ideological constraints which reject or at least classify as arguably less important by the target language (TL) culture. This originates in the fact that the major reason is an attempt to expand the scope of the TL culture with the power of patronage to enforce these constraints.

It is worthy to point out the issue of ideology has been the topic of hot debates in the field of translation studies (TS). Any type of ideology has its conventions and approaches, which mean the matter of word choice and structure, cannot be the only determining factors in the act of translation. In other words, these features are at the service of transferring the power from one group to another one. Hence, the translators' task is not just to render the linguistic aspects of the ST. But their main task is to transfer the ideology's scaffolding by clarifying the text in order to make it comprehensible into the TT. This clarification on one hand revives the hidden ideologies, and on the other hand, might be a yardstick to evaluate the translated text.

Further, an ideology maybe is collecting certain thoughts and particularly those which refer to social life. Hence, it is a system of mental philosophy that exclusively derives our knowledge from sensation (*The New Webster Dictionary*, 1984: 420). It is worthy to point out; the exact meaning of an

ideology is beyond a social life. But, it refers to religions and even supernatural stuff in society. Thus, a translator is supposed to be careful in order to convey the message from the SL into the TL. He ought to select the most appropriate equivalence that is as effective as the source text.

*Oxford Advanced Learner's Dictionary* defines an ideology as “a set of beliefs, especially one held by a particular group that influences the way people behave” (2010: 771). Hatim and Munday stated that an ideology is a body of ideas that reflects the beliefs and interests of an individual, a group of individuals and ultimately finds expression in a language (2004: 342). According to Simpson (1993), an ideology is the tacit assumptions, beliefs and value systems that are shared collectively by social groups (as cited in Hatim and Mason, 2005).

Moreover, López and Caro (2014) in their research stated that ideology included the most elusive message. It is worthy to point out the term equivalence, is an everyday conceptual factor familiar to most laypeople, one of those factors that pervade our daily communications but eliminates an easy definition. Every ordinary citizen will probably find out the aforementioned factor and be happy to use it without a hint of doubt. However, when requested what they understand by ideology, they will most likely present very different responses. Some may refer it to their political items; others may use it to distinguish their systems of value which is widespread. Further, a few others may find it fervently tied up with their religious thoughts. The term is limited to sets of thoughts, values and this misbehaved, indeed, highly challenging.

It is worthy to point out for Hatim and Mason, ideology has a tacit assumption or a certain belief that is shared collectively by social groups (1997: 144). Hence, they made a distinction between the ideology of translation and the translation of ideology. They point out the very first one refers to the best translation strategies on the translation by the translator. And the second one refers to translators' point of view about the given context (Hatim and Munday, 2004: 102-103).

In addition, ideology implies a selection of certain cultural entities and their combination into linguistics units of a higher degree of complexity. Hence, by the time a text is selected for translation, a translator deals with the ideological aspects of languages both in the target text and the source text. In order for shedding lights on the subject Webster's third new international dictionary (1993) points out that “an ideology is a systematic scheme

or coordinated body of ideas or concepts, especially about human life and the culture, a manner or the content of thinking characteristic of an individual, group or culture.” (1993: 49).

In the light of discussion exhibited in the rest of the introduction above, the present research provides the following hypothesis: 1. Translation of ideological aspects of a language might be challenging, 2. Attempts to translate ideological aspects of a language from the source language into the target language face some particular difficulties.

The above hypotheses draw upon the blurry image of ideological difficulties on translation that have not been made clear to translators and interpreters. Furthermore, the present study discusses the role and the importance of consciousness and unconsciousness types of ideology in translating by focusing on the undeniable effect of cultural aspects on translation. Moreover, it has developed a rigorous evaluation methodology at an ideological level which contains theorists' and scholars' suggestions. The current study is based on two main questions: 1. What is the role of ideology in translation? 2. To what extent consciousness and unconsciousness types of ideology affect translation?

### **1. Statement of the Problem and Significance of the Study**

Ideological aspects of a language are an inalienable part of any language. It is worthy to point out one of the most difficult tasks for a translator is to convey the message by appropriate ideological equivalences from the source into the target one. This importance obliges translators to have a perfect knowledge of both languages. Even knowledgeable translators used to encounter difficulty in translating these items. Further, a myriad number of languages are designed by certain ideologies which were supported by culture. As a result, the present study made an effort by regarding different types of ideology such as consciousness and unconsciousness, analyzes the effects of mentioned factors in translating.

### **2. Method and Materials**

This research has utilized the descriptive and qualitative methods of writing. The major theoretical framework of this research has been selected from related books and pamphlets about the ideological aspects of a language. In addition, the first step which was taken in process of research was gathering the related sources and data. The second step belonged analysis of 63 samples extracted from the corpus and different works and proposed theories in this way. And the last step was putting *Death of Salesman* play

by Arthur Miller (1949) and its translation by Ali Asghar Bahram Beigi (1984) under scrutiny and extracting ideological translation from English into Persian by showing and comparing the result in the chart and graph.

### **3. Consciousness and Unconsciousness Types of Ideology**

Traditionally, there existed two types of ideology, *Consciousness* and *Unconsciousness*. The mentioned items play an important role in translation. Lacking enough knowledge in order to use them properly in different sources particularly political or religious ones may conduct addressees in a way that is not the writer's purpose. It is worthy to point out; the original text may be about the social issues, namely those which are relevant for a group and its existence, rather than about invaluable everyday things. Thus, the aforementioned items intensify having perfect knowledge for translation. The following consciousness and unconsciousness types of ideology will go under scrutiny.

#### **3.1. Consciousness**

Consciousness is the quality of awareness or being aware of not being internal things. In other words, the consciousness type of ideology is the ability to experience something which is an external object. Further, keeping outer factors such as political, regional, social, etc. have significant roles which through translating must be considered by translators. In this vein, the consciousness type of ideology has classified into four main branches which are identified as sensory experience, practical consciousness, reflective consciousness and reflexive consciousness.

##### **3.1.1. Sensory Experience**

Sensory experience refers to any external object which directly or indirectly affects translators, addressees or those who are undercharge. In addition, different factors from social to political and even scientific directly may affect the process of translation. Hence, a translator based on the assumption which is closely bound up with attitudes, beliefs and value systems, start the translation. In other words, a translator concentrates on the values which have been suggested before by powers. In this regard, a translator must render intention by intention. He should bear in mind that the intention of a phrase in one language may be less emphatic than the form of the phrase or some of them are more emphatic. As a result, a translator is supposed to render a text and convey the message from the SL into the TL in a way that is asked (Bassnett, 2002: 120). In this study the related

examples have been extracted from *Death of Salesman* (1949) play by Arthur Miller and its translation by Ali Asghar Bahram Beigi (1984):

	<i>English</i>	<i>Persian</i>
1	Jesus	خدای من
2	Sons-of-bitches	اون آدم های پست و بی پدر و مادر
3	Good work	بارک الله

### 3.1.2. Practical Consciousness

This type of consciousness ideology points to the fact that how a translator makes the same effect in the TL as well as the SL. This effect may happen by observing literary factors in the target text. This originates in the fact that the translation situation usually determines the exact conceptual aspect of a text in the TL. However, a translator has the right to be independent, but he is supposed to take care of the reproduction of the source language lexical items in the target language. Hence, Lefever has claimed that reproduction on translation concentrates on one aspect of the SL text at the expense of the text as a whole (as cited in Bassnet, 2000: 87). The given examples point to the aforementioned type of consciousness ideology:

	<i>English</i>	<i>Persian</i>
1	These god dam arch supports	این کفش های طبی لعنتی
2	God dam it	لعنتی
3	God dam merchandise manager	بزنم تو گوش مدیر قسمت کالا

### 3.1.3. Reflective Consciousness

It is worthy to point out this type has the sensory experience and practical consciousness features as a whole. Furthermore, not only external factors directly or indirectly affect a translator, but he should be considering the form or style of translation. In other words, a translator must keep the comprehensibility in translating structural items (e.g. grammar, etc.) from the SL into the TL (Hatim and Munday, 2004: 15). In this vein, translation is controlled by a number of normative rules, interaction principles and strategies of actual performances. Further, these factors may not be the same in society; and subsequently, an ideology may break the rules, but still respect interaction principles. Therefore, a translator is supposed to make a balance on translation to convey the message from the SL into the

TL properly. The following given examples from the corpus clarify this kind of consciousness ideology:

	<i>English</i>	<i>Persian</i>
1	weren't they gorgeous creators?	تیکه های نابی نبودند؟
2	Any babe you want.	هر دختری رو که بخوای
3	You got a date?	راستی وعده ملاقات با یه دختر داری؟

### 3.1.4. Reflexive Consciousness

This type of ideology refers to interrogating and analyzing the nature of knowledge in the context of a composition or a certain article. Hence, a translator must keep translatability that refers to the extent to which, despite the obvious differences in linguistics structures, the message can still be adequately expressed across languages (Hatim and Munday, 2004: 15). Furthermore, he in this type concentrates more on addressees and based on the level of knowledge and other factors, distinguishes the best equivalent. The following chosen examples from the corpus will be examined:

	<i>English</i>	<i>Persian</i>
1	What the hell was her name?	اسم فامیلیش چی بود؟
2	Plenty of women.	یه عده زن که دور و برم باشند.
3	It gets like bowling.	دختر بازی هم برام عادی شده و حالت بولینگ رو پیدا کرده.

### 3.1.5. Different Types of Consciousness Ideology

In this part of the study, the concentration is on statistic results that have obtained from the corpus. Thus, table 1 shows the exact frequencies and percentages and figure 1 demonstrates frequencies in a graph:

	<i>Types of consciousness ideology</i>	<i>Frequency</i>	<i>Percentage</i>
1	Sensory experience	20	39%
2	Practical consciousness	7	14%
3	Reflective consciousness	6	12%
	Reflexive consciousness	18	35%

Table 1. Frequencies and percentages of different types of consciousness ideology

It is worthy to point out the sensory experience with 20 frequencies was used more than the others. It demonstrates the fact that external factors such as attitudes, beliefs and value systems affected the process of translation. However, reflective consciousness with only 6 frequencies utilized

the least among all. Hence, the obtained result shows that the external items are more important than the comprehensibility and readability of a translation.

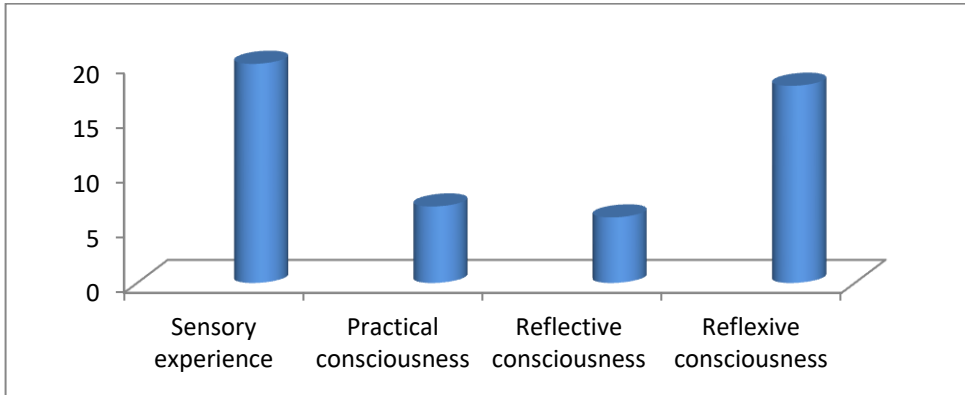


Figure 1. Frequencies of different types of consciousness ideology

### 3.2. Unconsciousness

Ideology is something to do with systems of ideas and particularly focuses on political or religious thoughts shared by a social group or movement. Further, a translator may face some negative ideas which are against his beliefs. Hence, he should choose the most appropriate strategies to have a not only trustful translation but keep the values in the TL. To do so, different factors interfere in the process of translation that leads a translator to a wrong translation. This interference might be based on personal habits, being unaware and even intuition (URL-1). Thus, the aforementioned items cause an unconscious translation. In order to make it clearer the related examples have been chosen:

	English	Persian
1	When the hell did I lose my temper?	چه وقت من سر اون داد کشیدم؟
2	You're gonna call me a bastard.	می گویی عجب حروم زاده ای هستم.
3	Ruined her.	هر بلائی دلم می خواست سرش آوردم

### 4. Discussion

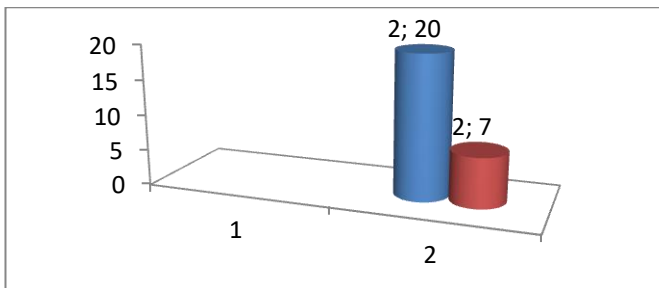
This section focuses on quantitative aspects of the corpus. The analysis of data gathered in the present research revealed the fact that on the translation of the corpus both consciousness and unconsciousness types of ideology have been applied to convey the message from ST into the TT. It is worthy to point out as it was indicated in table 1 “sensory experience” constituted the main part, i.e., 39% of ideological translation at the conscious-



ness level. Furthermore, statistic result shows the fact that based on different factors such as external features, political decision, etc. they can change the way of translation. And that is why the aforementioned item has been utilized more than the others. This originates in the fact that “reflexive consciousnesses” at 35% took place in the second rate of the used types of consciousness ideology. Transforming the message by choosing correct equivalences from the source language into the target language was one of the most significant reasons that led the translator to use this type. In addition, “practical consciousness” and “reflective consciousness” each with 14% and 12% in order, have been utilized less than the others in the corpus. The most important reason comes to the fact that observing literary aspects of a language may have conducted translator to gain these two. In the final stage, the current research has shown the fact that the consciousness type of ideology formed 81% of the overall use of ideological translation. The number of consciousness in the corpus was more. It was used in the majority of cultural aspects of a language. However, unconsciousness type of ideology only formed 19% of all selected data that demonstrates the translator’s awareness in translating. Further, an effort is made to reflect the frequencies and the percentages of the extracted data. Hence, table 2 indicates the frequencies and the percentages of consciousness and unconsciousness types of ideology. Then, the figure 2 shows the obtained results in a graph.

	<i>Types of ideology</i>	<i>Frequencies</i>	<i>Percentages</i>
1	Consciousness	51	81%
2	Unconsciousness	12	19%

*Table 2.* Frequencies and percentages of consciousness and unconsciousness types of ideology



*Figure 2.* Frequencies of consciousness and unconsciousness types of ideology

## Conclusion

Through different parts of the current paper, it was shown that both consciousness and unconsciousness types of ideology have been used by the translator. Further, through the research, it was found that 1. One of the main difficulties is how to overcome cultural aspects of a language in different types of ideological ways. It is worthy to point out this factor completely supported by whatever a reader has learned from a certain subject matter and that is why it plays a pivotal role in the judgment of translation. 2. It was found that lacking enough information about the SL culture is the second main area of difficulty because a translator is supposed to get familiar with the culture of the translated area 3. It was found that the main trend of the translator was using consciousness type of ideology with 51 frequencies and 81% of the total corpus.

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**Authors’ Note:** This research paper investigates the significant role of ideology in translation; the paper also mentions some worthwhile and practical strategies. Moreover, the conscious and unconscious presences of ideology are two main factors in translation and have been designated as two key elements in this paper.

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